

whose ideas and writings were transmitted to China by the celebrated translator Hsüan-tsang (602–664). Here they were further developed by the latter's disciple Chi (also known as K'uei-chi) and evolved into the doctrinal system subsequently called Fa-hsiang (Jpn., Hossō). [See the biographies of Dharmapāla, Hsüan-tsang, and K'uei-chi.]

The Fa-hsiang tradition holds that there are eight types of consciousness, the first six being identical with those spoken of in early Buddhism. The *ālaya*, which in the Fa-hsiang system is always counted as the eighth type of consciousness, receives the effects of all good and evil acts, whether physical, verbal, or mental, and stores them as "seeds." When the appropriate conditions are in place, these seeds, as the word implies, produce their own effects, which are manifested as the unique psychological and physical makeup of each being. The realm and conditions of rebirth are likewise determined by the mixture of seeds stored in the *ālaya-vijñāna*.

The seventh type of consciousness, called *mo-na-shih* in Chinese, resembles the *ālaya-vijñāna* in that unenlightened beings are unaware of its existence. It is that part of the mind that is turned inward, mistaking the *ālaya* for a real self (*ātman*), to which image it tenaciously clings. The *mo-na-shih* by its very nature fails to comprehend that the *ālaya* essentially has no existence apart from the seeds (effects of acts) that it holds. From this misapprehension derives the erroneous belief that each being has a unique self of its own, a view that, in Buddhist terms, is the ultimate cause of suffering. Deliverance, according to the Fa-hsiang system, is realized only when one grasps the true nature of the *ālaya-vijñāna* and its relationship to the other types of consciousness.

[See also *Vijñāna*; *Soul*, article on Buddhist Concepts; *Yogācāra*; *Tathāgata-garbha*; and *Soteriology*, article on Buddhist Soteriology.]

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**ALBANIAN RELIGION.** The Albanian people are essentially the descendents of the ancient Illyrians, and this fact remains important for an understanding of their religious practices even today. The Albanians were christianized in the fourth and fifth centuries, becoming Catholic in the north and Orthodox in the south. After the seventeenth century, however, many embraced Islam. More recently, Albania has been officially secularized under its Communist government. Nevertheless, throughout all these changes, an ancient substratum of pre-Christian beliefs has survived among Albanians, merging with what Mircea Eliade has called the "cosmic Christianity" typical of Balkan peoples.

**Archaic Beliefs.** This ancient substratum surfaces in some key religious terms. The supreme being, for instance, whether in popular or Christian belief, is called by the name of the old Indo-European thunder god, *Perëndi* (cf. Sanskrit *Parjanya*, Lithuanian *Perkūnas*, Slavic *Perun*, Thracian *Perkos*). The name of an old Illyrian god, *Hen* or *En*, may be preserved in the Albanian word for "Thursday," *Henetë* (cf. Latin *Iovis dies*).

The archaic component in Albanian religion also becomes apparent in a number of popular beliefs and practices. Some of these focus on the earth, which is the object of a special cult and of important oaths. A cosmogonic legend recounts how the earth was carried away by a bull, whose shaking is believed to be the cause of earthquakes. Traces of a chthonic divinity like *Magna Mater* seem to have been preserved in the cult of the maternal breasts. Numerous feminine statuettes are found, representing the evil spirit *Kulshedra*, with great breasts extending down to the earth. Breasts are depicted on gates in stone or wood as a symbol of fertility. One of the most important oaths among Albanians is "on my mother's breasts," and a taboo forbids the hitting of the earth, since this would amount to hitting a dead mother's breasts. In northern Albania, when a woman with numerous children dies, her relatives are required to kiss her naked breasts.

This cult of the earth goddess probably provides the correct context for the well-known Balkan legend according to which the construction of a monastery or a bridge could be completed only after the sacrifice of the chief architect's wife. The story is documented among



Albanians in the legend of Shkodër, Berat, and Dibër strongholds. The unfortunate woman who is immured in the edifice asks to have one of her breasts left free so that she can nurse her son. Lime water flowing from the walls is looked upon as her milk and is used as medicine for nursing women.

Birth, marriage, and death rites also seem to be of autochthonous origin. Burial rites reveal a strong belief in a life after death that is not much different from the present life (paradise, hell, and the devil being strictly Christian ideas). A man preserves his appearance after death and as a shadow (*hie*) haunts the places familiar to him from his earthly life. After death souls remain intimately associated with the family and usually preside over the family hearth. The soul of a forefather becomes a divinity, protective of the whole family, and receives offerings. Blood sacrifices were not only tolerated but were sometimes offered by a Christian priest, either at the grave or even in a church. Only in the historical period was the human sacrifice practiced in conjunction with building rites replaced by animal sacrifices.

The continuity of life between the two worlds and the continuity of the tribe from generation to generation is sustained by the fire of the domestic hearth, the name of which, *vatrë*, is related to the Avestan *ātash* ("fire") and to the Sanskrit *atharvan* ("priest of the fire"). Also related to the hearth is the *nëna* (*ëma* or *mëma*) *e vatrës*, the "mother of the hearth," a beneficent deity akin to Hestia and Vesta, the Greek and Roman goddesses of the hearth. In the domestic sphere one also finds the cult of the "serpent of the house" (*gjarpni i shtëpisë*, or *bolla e shtëpisë*), which is another guardian spirit, attested in the Balkans since antiquity. The death of this "serpent of the house" means the extinction of the family.

The cycle of annual rites related to the cosmic cycle and to the rhythms of agricultural and pastoral life are also well attested in Albania. The cult of the sun (*djell*, masculine), and the cult of the moon (*henë*, the wife of the sun), perhaps of Illyrian origin, are well documented in Albanian legends, folk art, and oaths.

Customs of pagan origin are also evident in the Christian feasts and in the stories of the saints. Thus Christmas coincides with the celebration of the winter solstice, and is called *Natë e Buzmit* ("night of the log"), a reference to the log that is in fact burned in the hearth throughout this night. Although Christ himself rarely appears in the legends, the figures of Saint Elias, Saint George, and Saint Nicholas clearly exhibit non-Christian features. The syncretism at work in Albanian religion is well illustrated, from a somewhat different an-

gle, by the fact that Christian saints sometimes greet one another by saying "Allāh be with you!"

**Greek and Latin Sources and Parallels.** A number of Albanian mythological figures can be traced back to Greece; some even have names derived from their Greek originals. Thus the Albanian *mira* (cf. Albanian *mirë*, "good") derive from the Greek Moirai, the Fates; Talas, the Albanian god of the sea tempest, perhaps got his name from the Greek word *thalassa* ("sea"); the fairy Mauthia is the old Greek nymph Amaltheia; the Kulshedra, an evil spirit, portrayed as a giant hairy old woman or as a dragon, corresponds to the Greek Hydra. The three-headed dog of Hades, Kerberos, appears in Albanian tales as the guardian of the "beauty of the earth" (*bakura e dheut*). The Albanian *ore*, good feminine spirits who, like the *parcae*, can foretell a child's future at birth, are perhaps connected with the Greek Horai. The Greek *oreadai* are known in Albania as "the brides (or nymphs) of the mountain" (*nuset i malit*). Finally, the Cyclops can be recognized in the giant one-eyed anthropophagus Katallâ.

One can also find a great number of Roman parallels, with names that suggest a Latin source. *Zâna* ("fairy," Albanian and Romanian), a good spirit who aids the hero in fairy tales, may derive her name from the Roman Diana, although she is also connected with an important autochthonous goddess of the Balkans, the Thracian Bendis. *Fat* ("fate"), which can be both good and bad by turns, derives its name from the Latin *fatum*. The Albanian *shtrigë* ("witch") is the Latin *striga* (cf. Romanian *strigoi*, "ghost"), and the *drangue*, a winged hero whose goal is to kill the Kulshedra, derives its name from the Latin *draco*. The cult of such heroes is very popular among Albanians. The Latin language has also supplied Albania with most of its fundamental Christian terminology.

There is a further stratum of religious beliefs in Albania, of uncertain origin and meaning, which may be considered as a general Balkan contribution. Here one finds superstitions and beliefs in spirits that are classified according to a clearly dualistic demonology, based on the antinomy of good and evil. Beliefs in vampires (*dhampir*) and werewolves (*vrkollak*, *vrvolak*) or in other evil forces, like the *lubija*, originate with the Slavs. Spirits such as the *xhind* (*xhinn*) or "jinn" and the Harap or "Moor" are evidently of Turkish origin. Others such as the *bardhat*, the "white ones," the *avullushe*, evil spirits, and the *baloz*, an evil hero, have Albanian names. Here one also finds a whole series of witches, wind spirits, dwarfs, and giants. In this context one must also mention the very old Balkan and Oriental idea of the "evil eye" (*syni i ket*). The Albanians protect



themselves against this assortment of malevolent forces by the use of magic formulas (*yshtje*) and various amulets. These are sometimes prepared by Christian priests or Muslim mullahs, who have been known to refer their problem clients to one another.

[See also Indo-European Religions.]

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**ALBERTUS MAGNUS** (c. 1200-1280), also known as Albert the Great; German Dominican theologian and philosopher, doctor of the church, patron of natural scientists, and Christian saint. Today he is best known as the teacher of Thomas Aquinas.

Born in Lauingen on the Danube in Bavaria, Albert belonged to a distinguished military family in the service of the Hohenstaufens. While a student at Padua, he entered the mendicant Order of Preachers (Dominicans) in spring 1223, receiving the religious habit from Jordan of Saxony, successor to Dominic. Assigned to Cologne, he completed his early theological studies in 1228, then taught at Cologne, Hildesheim, Freiburg, Regensburg, and Strassburg. Around 1241 he was sent by the master general to the University of Paris for his degree in theology, which he obtained in the summer of 1245, having lectured on the *Sentences* of Peter Lombard and

begun writing his *Summa parisiensis* in six parts: the sacraments, the incarnation, the resurrection, the four coevals, man, and good. In 1248 Albert returned to Cologne with Thomas Aquinas and a group of Dominican students to open a center of studies for Germany.

Toward the end of 1249, Albert acceded to the pleas of his students to explain Aristotle's philosophy. His intention was, first, to present the whole of natural science, even parts that Aristotle did not write about or that had been lost, and, second, to make all the books of Aristotle "intelligible to the Latins" by rephrasing arguments, adding new ones from his own experience, and resolving new difficulties encountered by other schools of philosophy, notably the Platonist and Epicurean schools.

From 1252 until 1279 Albert was frequently called upon to arbitrate difficult litigations on behalf of the pope or emperor. In June 1254 he was elected prior provincial of the German province of the Dominican order for three years. The most important event during Albert's term of office was the struggle for survival between the mendicant orders and the secular clergy from the University of Paris. With Bonaventure and Humbert of Romans in 1256, he represented the mendicant orders at the papal curia at Anagni against William of Saint-Amour and his colleagues from Paris. The controversy was resolved in favor of the mendicants and the condemnation of William's book on 5 October 1256. Also during Albert's term as provincial he wrote his paraphrases of Aristotle's *On the Soul* (Albert considered this paraphrase one of his most important), *On Natural Phenomena*, and *On Plants*.

Resigning as provincial in June 1257, Albert returned to teaching in Cologne, but he was appointed bishop of Regensburg by Pope Alexander IV on 5 January 1260, much against his inclinations. He was at the episcopal castle on the Danube when he wrote his commentary on book 7 of *On Animals*, but in December he set out for the papal curia at Viterbo to submit his resignation. The new pope, Urban IV, accepted his resignation around November 1261, and a successor was confirmed in May 1262. From February 1263 to October 1264 he was the official papal preacher throughout German-speaking lands for a crusade to the Holy Land. With the death of Urban IV, Albert's commission ended, and he retired to Würzburg, where he worked on paraphrases of Aristotle's *Metaphysics* and other works until 1269, when Master General John of Vercelli asked him to reside at the *studium* in Cologne as lector emeritus. From then until his death, Albert lived at Cologne, writing, performing para-episcopal duties, arbitrating difficult cases, and serving as an example of religious piety to all. His last will, dated January 1279, testified that he